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# DECLARATION...

Issue Six Magazine of the National Unemployed & Beneficiaries Movement of N.Z.

## YOUR MIND ISN'T THE ONLY THING GOVERNMENTS DAMAGE.

**BROKEN TREATY PROMISES**

**MENTAL PROBLEMS**

**G.A.T.T.**

**NEW WARSHIPS**

**UNEMPLOYMENT**

**BOLGER'S BULLSHIT**

**PARTY POLITICAL BROADCASTS**

**DRUG DEPENDANCY**

**NATIONAL SECURITY - I.M.F.**

**POVERTY**

**HOMELESSNESS**

**USER PAYS**

*It can also have some pretty nasty effects on your life. All of which you can start suffering long before you become addicted. You'll probably start looking ill, losing weight and feeling like death. You'll begin to vote not to get high any more, but just to feel normal. And, as you lose control of your future, you could lose control of your mind too. Until you'll wake up knowing that, instead of you controlling the government, it now controls you. So, if a politician asks you to vote for him, use your brain while you still can.*

**And say NO!**

**GOVERNMENTS REALLY SCREW YOU UP.**



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## DECLARATION

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## EDITORIAL...

Welcome to the 6th edition of the Te Roopu Rawakore publication, Declaration. This magazine is produced by an unemployed collective in Otautahi (Christchurch).

The theme of this edition is Class. We have tried to introduce the concept of the class system in ways that people may be able to grasp and identify with. Knowledge is power and information is essential to informed thinking on any issue. Most of us are well aware of the system which oppresses us: ever tried to go into the Town Hall or a church in a posh suburb? What we have tried to do is put forward a framework for you to fit your experiences into. All beneficiaries are working class. Although we all work our position in society means our contribution socially, in the family, in our neighborhood, in community groups and in sports and hobbies are not acknowledged by a decent pay packet. The ruling class like having a section of the population unemployed, so they maintain their privileged position and threaten the remaining workers with the dole queue and pay them stuffall. They want us to be sick, poor, illiterate, divided, uninformed, hungry, bigoted, and messed up. This is how a few dickheads get to screw all of us! With over 300,000 unemployed people in Aotearoa, the moneymakers push anyone they want around. Another reason why many people choose to remain unemployed is because the reward for slaving all day is too little compensation for the work in shit conditions, for so little pay. The ruling class need us to consume: to buy their products, to vote for their crap politics, to allow them to live!

So- something has got to give. Their lies and propaganda do not keep us warm and fed. The latest regime of "work testing" all beneficiaries and benefit "adjustments" will only serve to make more people wake up to what's really going on. People are angry, but they must not turn on each other. This is merely playing into their hands, and ultimately making their job easier! Think about this, and more than that, do something about it! The only solution to any of this will come through unity, organisation and resistance in working class communities. Only one person can do this-YOU!

Emily



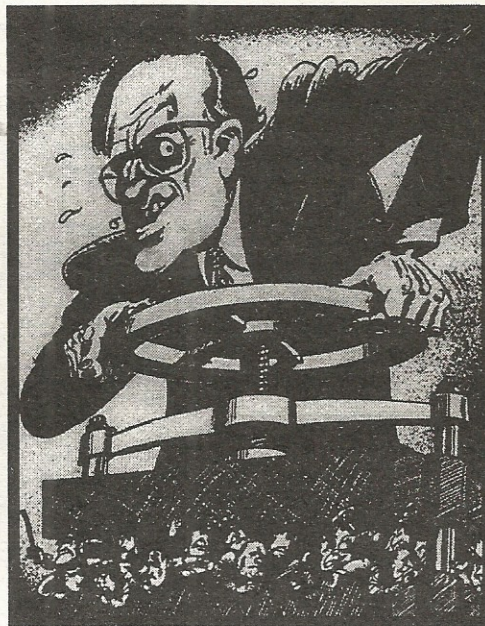
# THE CLASS STRUGGLE

We live in a society severely split along the lines of class where capitalism, the State and the ruling classes dominate our lives. It is a system which operates for the benefit of a few powerful individuals at the cost of our freedom, rights and living standards. Only a tiny proportion of the wealth that our labour produces is ever seen outside the pockets of these rich capitalists. In order for capitalism to work the many must produce wealth for the few.

With the growth of powerful transnational corporations there is a trend in Western style capitalism towards 'globalisation'. New Zealand's radical free market agenda is hailed worldwide as the best and most extreme of these policies. By removing the barriers to free trade, offering high interest rates to overseas investors, and through legislation such as the Employment Contracts Act our government has created third world employment conditions and a pool of thousands desperate for a decent pay packet. All this means is that we are "ripe" for being exploited. The situation is exactly the same in the so-called "planned economies" of the "Communist" countries. Karl Marx suggested that capitalism is a machine governed by natural laws - it isn't. It's an economic system run by a group of people who compete fiercely with each other for the right to rip us off. Capitalism has nothing to offer us except an endless cycle of war famine, recession and unemployment. This system will die of its own accord, but could linger on for centuries yet, lurching us from crisis to crisis, ignoring our rights to enjoy the products of our own labour, and butchering the world and its resources. Capitalism must be destroyed! Capitalism is the major form of social organisation in terms of production, but

there are things that it clearly doesn't do. It deals only with commodities, prices and material values. It has no human values and cannot supply the 'social' organisation of society.

To fill these needs the State was established. Individuals in a society agree to obey the rules of the State in exchange for the protection of their rights and the provision of human needs such as



security, health and education. When the State fails to provide these needs, (as is the case in New Zealand today) an individual is entitled to disobey the State, and either set up an alternative body to fulfil these needs, or demand these from the State. The State is a set of institutions and bodies through which government is exercised eg. parliament, local government, ministries, civil service, police, law, education, and the church. The aim of government is to keep the lid on class conflict to make sure of the smooth running of society. It doesn't matter whether that property is land, food, culture, health, sex, factories, houses or anything else that takes their fancy. In New Zealand, and in much of the Western world we are experiencing the

decay of the capitalist system and its inability to provide even basic human needs. What we are seeing is a State which is used by a tiny minority (of capitalists) to control and dominate the rest of us. To give you an idea of how small a minority we are talking about, in New Zealand 7% of the population owns 84% of the wealth.

The State came before capitalism and has always been a form of control and oppression in the interests of whatever ruling class is in power, and whatever economic system they choose to use. In New Zealand we are given the 'choice' every three years to define the political makeup of parliament. This, like many other 'choices', is a false one, a con trick to fool us into thinking we can change things through the vote. It ignores the reality of capitalist society in which we are ruled by an unelected elite representing the interests of the ruling class. (Examples of the elite are the Business Round Table, banks and Transnational Corporations.) The system gives us politicians, (like royalty overseas) as figure heads to blame for our oppression. The reality is that the power of the state lies with the capitalists, and the states own officials - they pull the strings. The ruling class consists of 5-7% of the population. Some examples of members of the ruling class are: owners of major companies, landowners, judges, top cops and church leaders.

In general there are two main factors that give you your place in the class system: wealth and power. The ruling class rules, but doesn't actually govern. Although they do pay close attention to politics and influence the political process, they don't all sit around in smoke filled rooms conspiring to oppress us. They don't need to, the system is already rigged in their



# THE CLASS STRUGGLE...

favour! They keep us in our place by keeping us on the headline, starving us and paying shit wages. They use the old trick of divide and rule- setting white against black, men against women, worker against worker. This breaks down any sense of class identity, unity, community and solidarity without which a class revolution is an impossible dream.

About 20% of the population make up the middle class. Some examples of members of the working class are: professionals like journalists, doctors, teachers, management and social workers. This class also includes priests, officers in the armed forces and the owners of small businesses.

Contact between the ruling class and the working class is very rare. Most inter-class contact comes between the working and middle classes. The middle class is made up of many sub-sections and layers, all performing different roles and functions necessary for the capitalist system to operate. Because of their position in the order of things, the interests of the middle class are always the same as the interests of the ruling class.

The most recognisable role for the middle class is in the economic management of business and industry, for example factory managers, supervisors, CHE managers and accountants. These are the top dogs, the highest earners in the middle class, without their services capitalism would rapidly collapse. By its very nature capitalism is filled with brutality and inequality. If left to its devices it will end in either barbarism or class revolution. Neither would be desirable to the ruling class, so they pay public relations experts thousands of dollars to design them a 'human face' - the caring side of capitalism! (Look at the publicity machine crank into action in the few months before the election!) Large sections

of the middle class provide this function. One of the main roles of the middle class is to mop up the casualties of class society, and to provide a 'buffer' for class anger, and to channel it into minor tinkering with social conditions. They also provide the vital services we need, but at a cost to us - they have virtual control over whole areas of our lives. A less acknowledged role of the middle class is to provide an intellectual and cultural framework in which ideas serving the interests of the ruling class become part of our



everyday lives. The endless repetition of stereotypes and myths are designed to stifle our class consciousness and turn us into 'model citizens'. These can be the crude lies like 'all maoris are lazy and thick' or more sophisticated crap about the so-called 'classless society'. Functions of this are the media and advertising industry, education and religion. Capitalism must have a constant supply of new ideas to create new markets to sustain its profits. It must also evolve in order to survive. Middle class researchers and intellectuals provide the information necessary to make this possible. This is true throughout the middle class, from university professors to new so-called 'green' entrepreneurs. Because of the varied roles of the

middle classes there is often conflict and contradictions within its ranks. When the class struggle comes to a head it will split them, forcing them to take sides. As a general rule those near the top will side with the bosses, having the most to lose. Those who ally their interests with the working class must do so as equals, throwing off their usual role as leaders.

Everyone who is not in the middle and ruling class is working class. In general the working class are people who live by their labour.

The ownership of property that generates wealth is a dividing line - if you have enough property or money not to work then you are not working class. The other part of class identity is 'social power'. The working classes are told what to do. We are defined not by what we do, but by what is done to us. This does not mean that we are powerless - far from it! The state spends vast amounts of money and energy to keep us in our place. Because our work is at the very centre of everyday practical economic activity it is important to realise that

everything hinges around whether or not we 'play the game'.

Class is a much disputed topic because the ruling class confuses the issue in order to survive. If the majority of people had a clear idea of the workings of a class society then this social control would be impossible and the ruling class would be toppled from their positions of wealth, privilege and power. As capitalism developed and class society became a feature of people's lives, the ruling class found it necessary to stifle class consciousness, and even to get working class people to identify with capitalism. Myths like 'we're all middle class now' or 'we live in a classless society' are laughable and contradictory.



# A little bit of History ...

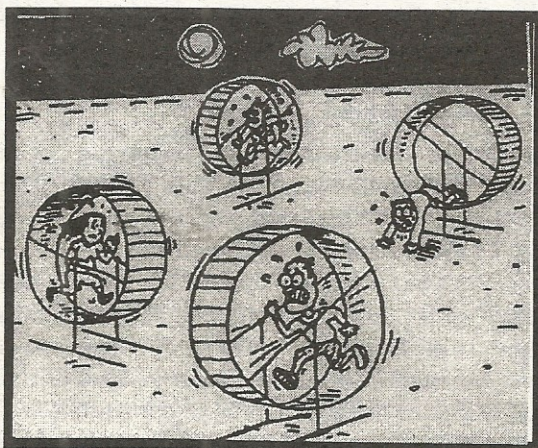
For the generation of young people who started their working lives in the 60's or early 70's unemployment was unheard of. We all expected and mostly received our allotted place on the mill. From memory when I first arrived on the doorstep of the Labour dept in 1972 there were less than a dozen people on the unemployment benefit in Christchurch. I wasn't there for the dole but the labour dept (now the Employment Service) was a guaranteed job, without all the fuss and hypocrisy of an interview.

Of course most of the work was low paid rubbish but we would stay for a time, save up, and live on the proceeds for a few months. Then pick up another job.

As the decade "progressed" jobs became harder to get. The Muldoon government provided employment on various public work schemes at award wages ..... relief work. So by 1976 even with a temporary respite between job, this time on the dole, relief work was easy to obtain. However the work we did was farcical. One job I remember with "affection" was on the northern motorway in Auckland. Ditch digging. Everything went fine to start with. We would break a few shovel handles (a method employed by conscientious objectors in WW2) which sent the foreman back to the depot. A "well earned break". This went on for a day or so, then they appointed an old Maori fella, who had just been released from Mt Eden, as leading hand. He had been sleeping at the bus stop down the road and was keen to impress. One of the few times I can give a boss credit for real "intelligence" however evil. Of course the old fella became a real tyrant, not to mention the racist reaction this was intended to create, which incidentally it didn't. Our lives became truly miserable, for a time.

There was other relief work of course. One job we ended up on was at

Woodhill Forest about an hour from Auckland. By the time we travelled to the depot there would be another hours travel to the job. Four hours a day on a bus. Woodhill was started by depression labour in the 30's and we all knew it. Another farce. Trees planted upside down, roots chopped off, spades thrown away, and this wasn't done by a few malcontents, it was general practise. We drove the foreman nuts. I guess too many people this all sounds criminal, well, until you had to do the job. That was the



difference between 1970 and 1979.

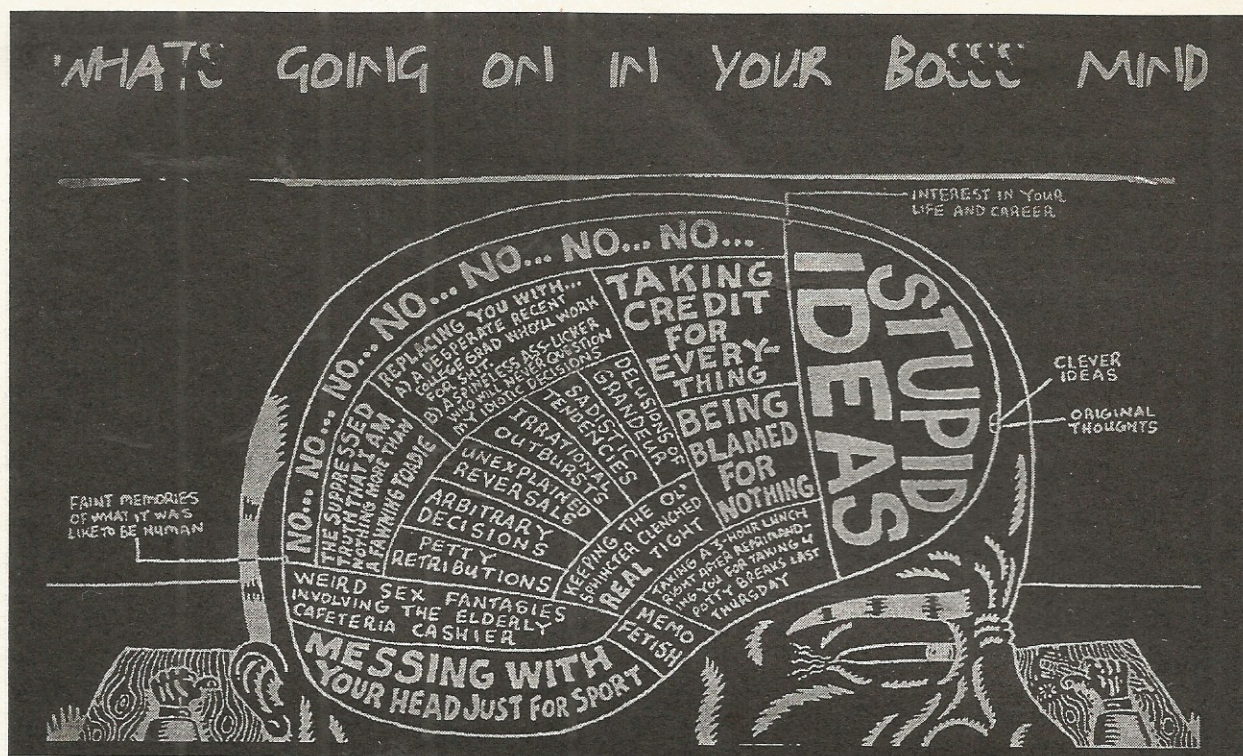
Inevitably the unemployed began to organise. In small groups that didn't last long to start with. Of course we were mostly young with limited organising experience and many soon found employment a better option to the dole. I was involved in one of the first unemployed groups in Auckland in early 76. As far as I am aware the last group had been back in 1967. Before that back in the 30's perhaps. This group was very active and wasn't worried about getting backs up. We campaigned around the slogan "Full Employment" which was in reality a joke when most of our members didn't want to work in shit jobs where we had no control. Instead we inserted "meaningful" between full employment. But this was irrelevant because jobs were becoming harder to get. At its height the Auckland city Unemployment Group had about

thirty members and was anarchist inspired. To clear up any misunderstanding here we preferred to work in an environment where all members had an opportunity to participate fully in the group. All decisions were made at the general meeting and people were delegated to carry out specific tasks. These were weekly/fortnightly meetings. We would regularly leaflet the labour Dept five days a week, five hours a day. Our introductory leaflet was translated into Samoan and Tongan but not Maori. This was before the "renaissance" of the Maori language. The group also started a part time work co-op. Pickets and public meetings were also organised along with a magazine 'Dole drums' which only lasted for one issue. The name was taken from an English claimants paper.

Not only did the group make enemies within the labour and social Welfare Dept's but on the left also. Bill

Andersen of the Socialist Unity Party and secretary of the trades Council was particularly opposed to us. He demanded that we disband and become part of a group which the trades council was going to set up. Well they organised (or rather we did) their meeting at the trades hall. We attended en masse and passed a motion which stated that the Trade Council was incapable of organising the unemployed and duly left. We didn't hear from Bill again. About this time, mid 76, a member of the group was employed by the Labour dept. (Employment Service). The Dept had got into the habit of pencilling on forms whether a job was for a Maori/Polynesian or Pakeha worker. When we exposed this practise in the press it caused a considerable embarrassment for the Dept. But no heads rolled. The Auckland City Unemployment Group was organised from a house in





## A little bit of History ...

Crummer rd Ponsonby. It was the only activist group in Auckland at the time besides the Maoist oriented Peoples Union which provided many important services for the people of Ponsonby, then a working class suburb. The group never received or sought govt. funding or grants. Money was either donated or a percentage was levied from the work co-op to pay for publications. We relied on our own resources so money never became a divisive issue. By the end of 76 this group had run its course. Activists were picked off by the Employment service into relief work, other moved on, some of us were exhausted.

By March 78 I had moved to Christchurch where the Union of the Unemployed had been active since the beginning of 1977. This group had an active membership of about fifteen, worked out of a house owned by the Engineers Union, and was govt. funded. It was under the wing of the Trades Council, and campaigned for full employment and the right to work. There were various groups involved from Young Christian Workers, Trotskyists and Communist Party people to anarchists, usually a recipe for disaster. There were even some unemployed. The Trots and the Communists didn't last long but

the christians had more staying power. Once again this group regularly leafleted and provided the unemployed with advice and sorted out problems at the dole office. We regularly picketed the Employment Service and organised small demo's. Two issues of a paper "The Boot" were produced and the union organised a regular meal night. Perhaps the most effective thing this group did was the occupation. We left as the police arrived. The next day the papers carried headlines about police starting to patrol the Employment service. So we decided to dress up as coppers complete with plastic helmets and start our own patrol. As we moved from floor to floor the number of employees decreased, the desks became larger, and the surroundings more salubrious until we reached the top of the pyramid and were promptly evicted from the bosses office. We didn't back down, however instead of confrontation we chose humour as our most effective weapon. If we had have intimidated the authorities would have come down much harder on us next time. After this we never had anymore trouble with the dole office or employment service. A phone call usually sorted things out. Not long after this the Trades

Council sent Gordon Walker of the Firefighters Union along to one of our meetings. We were to "sort out these militants and get them out of the union". Well, this was an amusing incident because Gordon was a big chap and the chair he was sitting on couldn't take the pace. While he was dispensing his advice he ended up on the floor much to everyone's amusement. Nevertheless, the Union did have problems, usually associated with money and funding. Many regarded it as a soft touch to the extent that the treasurer and a con artist took off with the cheque book on holiday. By the end of 78 the union folded. However there were many positive results from these groups. Direct action certainly got results. The Auckland group relied on its own resources and was most effective. It didn't take money from the government and was strongly independent. Although the Christchurch group was indirectly under the influence of the Trades Council, and govt funded, it still did a lot of positive things. However money was more of a divisive influence. But most importantly from our small victories we gained a collective confidence and the feeling that together we could achieve anything.



The public relations industry is engaged in an ongoing struggle against activists on almost every front. Whenever a corporate agenda, be it hidden, subtle or blatant, encounters opposition from the public, or exposure by concerned citizens, PR firms will be present to minimise potential damage to the corporate reputation. The relationships between the PR industry, their corporate sponsors, the media, the public at large, their government, and the opposing activists is so well managed and well concealed that the degree of success the PR firms have in manipulating public opinion is almost impossible to determine. By design, the public relations industry carefully conceals most of its activities, using money provided by its special interest clients- usually large corporations, business associations, and governments. The PR people thus have vast power to direct and control thought and policy. Activist groups often fail to recognise the techniques and assess the impact of PR campaigns, and operating as it does on a multi-billion - dollar budget with an array of technology and sophisticated persuasive weaponry, the PR industry can often outmanoeuvre, overpower and outlast true citizen reformers. Identifying the techniques of the industry and understanding how they work are the first steps in fighting back.

PR firms have all the resources of legitimate citizens' groups, ie reputable researchers to provide informed opinions and endorsements, skilled communicators to interact with (manipulate) the public on every level. Legitimate citizens' organisations can be infiltrated by corporations in a number of ways for a number of reasons. Compromising the principles of the target group are not necessarily a priority, rather the intent of the PR people would be to access records and resources, or to use a legitimate campaign to promote their sponsors or their sponsors' products, or even to gain financial control of the organisation. By directing energy in terms of money or labour/ time into public or government campaigns, the PR firms can provide publicity for, or divert attention from various issues depending on the interests of their corporate sponsors. By virtue of their position within society, health and environmental organisations are particularly prone to infiltration and manipulation, although infiltration and compromise by PR firms as apologists for corporate power is not limited to reputable national charitable/ research organisations. The traditionally regarded arena of "grass-roots" movements, ie recognisable swellings of public opinion or movements within the community which are recognised by legislators, are not just susceptible to abuse but have at times been entirely orchestrated by firms with more than a vested interest in the outcome of a campaign. Swellings of public opinion as noted by phone and letter campaigns, even protests and demonstrations, can be brought about into effective propaganda tools by a motivated group of people, such as is often found in a well paid public relations firm.

Active within the community also, firms are known to target inactive areas with their own community grassroots information groups ; identifying people who are already

active within their community but may have time on their hands- once interest has been created, a campaign can be mounted quickly and efficiently by visiting PR operatives with field organising experience. Campaigns run in this way are most effective when needed for a specific target in a limited time, to sway the public at large, perhaps to initiate or defeat legislation.

As noted previously, an energetically empowered and financed campaign can outlast a "genuine" citizens' movement; it is the smaller, cellular activist groups which provide the greatest challenge to the pursuit of the corporate agenda. PR firms, however, have their own agenda for activists, whom they put into four categories; radicals, opportunists, idealists, and realists. A typical PR firm strategy to neutralise them would be; 1) isolate the radicals...2)"cultivate" the idealists and "educate" them into becoming realists...then 3)co-opt the realists into agreeing with industry. Radical activists and idealists are the hardest to deal with as they seldom trust forms of authority and believe that individuals and local groups should have direct control over government or industry. However, if the idealists can be shown that their position in opposition causes harm to others and cannot be ethically justified, then they can be forced to change their position. Opportunists and realists are easier to manipulate. An "opportunist" engages in activism seeking visibility, power, or even employment, and must be provided with at least the perception of a partial victory, while "realists" are able to live with trade-offs, and are willing to work within the system. The realists receive the highest priority in any PR strategy dealing with a public policy issue, the aim being to destroy the credibility of the radicals so that the opportunists can be counted on to share in the final policy solution.

The reason these small local groups attract attention is precisely because they are not part of the systems that PR firms like to manipulate. Typically activists come together to address a local threat to themselves or their communities. They are often treated with contempt by professional lobbyists and public interest organisations. In many cases they lack organising experience and money. Yet activists network, share tactics, successfully prevent many unsound developments, and also stubbornly refuse to surrender or compromise. However before these activities and successes can be claimed by all activists, local groups need to develop a strategy for confronting the powers that be, which means learning to recognise the techniques of the public relations industry and being prepared to fight against their manipulations. Without this knowledge and empowerment, activists may win local struggles but will continually be defeated at a national level.

This is entirely a review of an article published in Covert Action Quarterly, issue # 55 (winter 95/96) "The Public Relations Industry's Secret War On Activists". Anyone who likes their conspiracies more than just theory is strongly urged to read this magazine.



# From The New Zealand Experiment, by Jane Kelsey

**Take economic fundamentalism seriously**-what initially appears like extremism, if not effectively challenged and discredited, may in a short time be considered normal. eg. Kiwicard/community services card.

**Be sceptical about 'crises'**-anticipate a 'crisis' in the making, and move quickly to examine the real nature of the problem, who defines it as a crisis, and who stands to gain. Question their conclusions, demand to know the range of possible solutions and the costs and benefits of each to whom. If the answers are not forthcoming, burn the midnight oil to produce the answers for yourselves.

**Take economics seriously**-economic fundamentalism pervades everything. There is no boundary between economic, indigenous, social, foreign, environmental or other policies. Those who focus on narrow sectoral concerns and ignore the pervasive economic agenda will lose their own battles and weaken the collective ability to resist. Leaving economics to economists is fatal.

**Expose the illogic of their theory**-neo-liberal theories are riddled with dubious assumptions and internal inconsistencies, and often lack empirical support. Agency and public choice theories in particular need to be exposed as self-serving rationalisations which operate in the interests of the elites whom the policies empower.

**Evaluate the arguments carefully**-acknowledge the valid aspects of arguments for change and meet them with alternatives which address the substance of the concern.

**Challenge hypocrisy**-ask who is promoting a strategy as being in the 'national interest', and who stands to benefit most. Document cases where self-interest is disguised as public good.

**Expose stacking of the deck**-name the key players behind the scenes, document their interlocking roles and allegiances, and expose the personal and corporate benefits they receive.

**Work hard to maintain solidarity**-avoid the trap of divide and rule; sectoral in-fighting is self-indulgent and everyone risks losing in the end.

**Do not compromise the labour movement**-build awareness of the structural adjustment agenda at union branch and workplace level, so union members can demand accountability from their leadership. Openly debate the pros and cons of political party ties, and the costs and benefits of compromise. Concessions intended to forestall more radical change tend to deepen co-option and weaken the ability to resist the next step. Publicly challenge the failure of union bureaucrats to defend the interests of workers and the unemployed. If the leadership doesn't listen, disobey.

**Employ the politics of international embarrassment**-if the forums of institutional politics have been taken and local resistance neutralised, marginalised or suppressed, the most potent political arena may be the international stage. Neo-liberal governments and free market economies depend on foreign investment and international approval. Image is everything. The international sphere is one they cannot ef-

fectively control.

**Encourage community leaders to speak out**-public criticism from civic and church leaders, folk heroes and other prominent 'names' makes governments uncomfortable and people think. The fewer public critics there are, the easier they are to discredit, harass and intimidate. Remind community leaders of their social obligations, and the need to look themselves in the mirror in the morning.

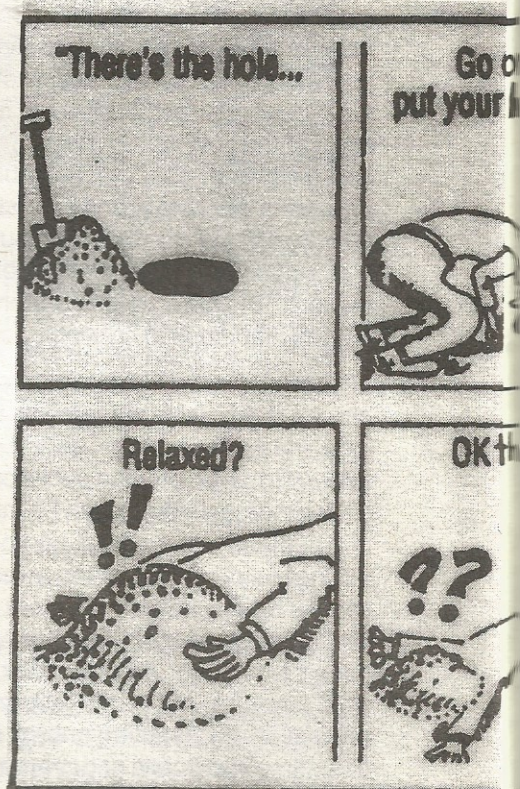
**Develop alternative media outlets**-once mainstream media are captured it is difficult for critics to enter the debate, and impossible to lead it. Alternative media and innovative strategies must be in place before people and financial resources come under stress. Effective communication and exchange of information between sectoral groups and activists are essential, despite the time and resources involved. eg. this 'zine, Internet, talk-back

**Raise the levels of popular economic literacy**-familiarise people with the basic themes, assumptions and goals of economic fundamentalism. Insist that economic theory affects everyone, that everyone has a right to participate in the debate, and that alternatives do exist.

**Educate popular and sectoral groups in advance**-draw on international experience, networks, publications, speakers and examples to put people on the alert. Identify the likely strategies, policies and effects of structural adjustment for sectors like labour, education, health, local government, community work, public service and the media. Encourage sectors to workshop counter-strategies in advance. There will be little time for this when people are struggling just to survive.

**Resist market-speak**-maintain control of the language, challenge its capture, and refuse to convert your discourse to theirs. Insist on using hard terms to convey the hard realities of what is going on.

**Be realistic and avoid nostalgia**-recognise that the world has changed, in some ways irreversibly, and the past was far from perfect. Avoid being trapped into reaction and critique. Many neo-liberal criticisms of the status quo are justified and will strike a chord with people. Defending the





past for its own sake adds credibility to their arguments and wastes opportunities to work for genuine change.

**Be pro-active and develop real alternatives**-start re-thinking visions, strategies and models of development for the future. Show that there are workable, preferable alternatives from the start. This becomes progressively more difficult once the programme takes hold.

**Rethink identity and alliances**-combine a critical analysis of economic, political, cultural and social models of the past with a forward-thinking vision of what a socially just future might look like. Recognise that the legitimate expectations, insights and vision of indigenous peoples are not

just a matter of social justice, but offer the foundation for an alliance which can forge a new way ahead.

The potential is there for alternative forms of economics, politics and identity to emerge, and there are strategies which can exploit the soft underbelly of the new regime to bring them into effect. The beginnings of the a manual for counter-technopols in this post-structural adjustment phase might include some of the following:

**Formed debate and critique**-build a constituency for change through alternative information networks and media; use tribal, community, workplace, women's, church, creche, union and similar outlets, and harness technology where available, to balance the good-news machine with critical analysis of the economic and social costs.

**Promote participatory democracy**-encourage people to take back control; empower them with knowledge to understand the forces affecting them and the points at which they can intervene. Stress that no one has a fail-safe recipe for change, and that everyone has a contribution to make. Recognise the skills, resources and insights of tribes, individuals, communities, sectoral groups and civil society, and the right to act both separately and in concert.

**Embrace the Treaty of Waitangi as a liberating force**-moving forwards means facing up to the past. Healing the wounds from over 155 years means restoring to Maori their economic and political power. Constructive debate on a

treaty-based republican constitution can provide a liberating framework within which Maori and Pakeha can co-exist.

**Encourage progressive counter-nationalism**-celebrate diversity rather than uniformity; work to build identities and values which replace xenophobia, racism and nostalgia with multiple-identities and progressive visions for the future.

**Develop multi-level strategies**-take action at local, sectoral, regional, national and international levels, and co-ordinate those activities through informal networks and formal linkages.

**Hold the line**-the structural adjustment programme is not yet complete; the state still plays an active role in providing social services and public goods. Sustained and co-ordinated action in communities, sectors and national politics can effectively hold the line.

**Localise politics**-recognise the power held by regional and local authorities to secure information and influence decisions at that level. Encourage accountability of local officials and participation in local politics. Continue local struggles to maintain services which provide for local needs; build solidarity, political awareness and a belief in the possibility of change.

**Invest in the future**-provide financial, human and moral support to sustain alternative analysis, publications, think-tanks, training programmes and people's projects that are working actively for change. Create alternatives to state dependency by providing alternative financial, personal and moral support for alternative economic developments.

**Support those who speak out**-intimidation and harassment of social critics works only if the targets lack personal, popular and institutional support. Withdrawing from public debate leaves those who remain more exposed.

**Promote ethical investment**-support overseas and local investors who genuinely respond to indigenous, ecological and social concerns. Expose and attack unethical investors who don't. Boycotts have proved a powerful force internationally and in New Zealand, including anti-apartheid, anti-nuclear, environmental and safe product campaigns. 'New Zealand' companies can be most easily embarrassed and called to account. 'Foreign' companies are often targets of co-ordinated campaigns overseas that welcome information, participation and support.

**Think global, act local**-develop an understanding of the global nature of economic, political and cultural power, and those forces which drive current trends. Draw the links between global forces and local events. Target local representatives, meetings and activities which feed into and on the global economic and political machine.

**Think local, act global**-actively support international strategies for change, such as people's tribunals, non-state codes of conduct, non-governmental forums and action campaigns against unethical companies, practices and governments. Recognise that international action is essential to counter the collaboration of states and corporations, and to empower civil society to take back control.





# **TRADING WITH OUR LIVES: THE HUMAN COST OF FREE TRADE**

***An Alternative Forum On Free Trade - 12th-14th July  
1996, Christchurch, Aotearoa/New Zealand***

Trade and investment liberalisation is a major dynamic in the Asia-Pacific affecting the lives of everyone in the region. Many people's organisations, trade unions, and grassroots groups working for social justice and democracy have mobilised as a counterforce to the current wave of global economic deregulation. As economies are forced to open their borders to foreign investors and imports, indigenous communities, women, small farmers, small businesses and the environment devastated by corporations are being transnational seeking cheap labour, land and resources. 500 of these corporations control over two-thirds of world trade.



This July, the New Government (Asia Pacific Cooperation) Meeting at Hall. Since its APEC has become a vehicle

and investment liberalisation and a means for transnational corporations to infiltrate the region. Highly secretive and accountable to no-one, APEC aims to create open trade and investment among its 18 member countries by the year 2020. In 1999, the New Zealand government will host the APEC Leaders' Summit.

Zealand hosts the APEC Economic Trade Ministers Christchurch Town birth in 1989, increasingly to promote trade

Successive New Zealand governments have committed themselves to sweeping market reforms which have made the country one of the most open economies in the world.

GATT Watchdog is organising an Alternative Forum on Free Trade Trading With Our Lives: The Human Cost of Free Trade in Christchurch from 12-14 July to bring together people that are concerned about the unjust, anti-democratic and ecologically unsustainable model of trade and development which APEC promotes, to expose the connections that exist between the past decade of domestic reforms and the international sphere, to explore strategies to combat free trade, and discuss alternatives for the future.

**Speakers Include:** Annette Sykes, Ines Almeida (East Timor Relief Assoc), Dr Alejandro Villamar (Mexico), Moana Sinclair (Te Kawanu Maaroo), Dr David Small (CORSO), Murray Horton (CAFCA), Mike Smith, Leigh Cookson (GATT Watchdog), Radha D'Souza (ASPWSL), Cheryl Waerea-i-terangi Smith (also Te Kawanu Maaroo) & Maxine Gay (Gen Sec. NZ Trade Union Fed.)

Sunday 14th, the final day of the Alternative Forum, overlaps with the opening of a meeting of APEC Trade Ministers in Christchurch.

Obviously the Alternative Forum will be a significant event, not to be missed.

## **Fees:**

Waged \$50

Unwaged / Beneficiary \$25

Accommodation can be arranged if required. For more information or registration forms contact Aziz Choudry or Leigh Cookson: GATT Watchdog P O Box 1905, Otautahi (Christchurch), Aotearoa/New Zealand Ph: 64 3 3662803 Fax: 64 3 3484763

Email: [gattwd@corso.ch.planet.gen.nz](mailto:gattwd@corso.ch.planet.gen.nz)



# NEWS FLASH

## Recent Changes to Government Policy

In recent years consecutive New Zealand governments have maintained a constant erosion of our welfare system. These changes indicate a worrying trend in state social policy. As beneficiaries we have felt the full force of these changes.

Some changes come about because of pressure on parliament by the New Zealand Income Support Service. One of the most recent examples of this is the changes to the Social Security Act which came about after NZISS was out-manoeuvred by

advocates in the People's Centre in Wellington. The law allowed those caring for an orphan or unsupported child to be provided family support in the same way as they would if caring for a non orphan child. This ensured that the orphan status of a child did not disadvantage the child's caregiver, or the child. The Victorian minded NZISS was opposed to this, and petitioned the Minister of Social Welfare Peter Gresham to make a change. As a consequence, the Social Security Act was changed

to **exclude** orphans from family support. In the past orphans received no support and were left to die, perhaps NZISS policy is intending the same!

Other examples of changes are beneficiaries can no longer access the Special Major Repairs Grant, a loan of last recall to fix or maintain their home; this means that a beneficiary trying to pay off their own house can't fix the leaks in their roof or maintain their home. This leaves those beneficiaries who are lucky enough to own their home with a fast deteriorating asset.

## The Tax Reduction and Social Policy Bill

It's nearly election time, and amongst all the madness things tend to get really confusing. This is the best time for the government to sell us bad deals disguised as good. **The Tax Reduction and Social Policy Bill** which comes into force on July 1 1996 is one such wolf in sheep's clothing! The Bill is lauded as a great thing- Tax cuts! How could anyone complain? Of course this obscures the second half of the Bill in which lurks some pretty full on stuff. **The Transition to Work Grant**, which helped many people get themselves CV's or a pair of shoes to get off the dole, has been cut totally. The Bill

also introduces **compulsory work testing for all beneficiaries** and their spouses, with stand downs for all. This includes those on the Independent Youth Benefit, the Domestic Purposes Benefit and the Widow's Benefit, who now must register at the Employment Service to receive their benefit. It reduced the **stand down penalties** from six months to three, but cuts the benefit if you fail a work test. This may be something like not going to an interview, not accepting a crap job, or not signing a contract with your Job Action supervisor. The Act also changes things so that **Social Welfare and La-**

**bour Department officials have more powers**, delegated to them by the Director-General and the Minister of Social Welfare. It also makes it harder for you to get **official's decisions reviewed!** If you make a complaint about an Employment Service employee, the complaint will be looked at by one of their colleagues. Another thing they can force you to do (to comply with work tests) is **compulsory Community Task Force** (Like compulsory periodic detention-free work!), **or Limited Services Volunteer service!** (This reeks of Compulsory Military Training!)



# THE MANA MAAORI POLITICAL PARTY.

The Maaori political party is a working group of Mana Maaori which put up candidates in all four Maaori seats in the 1993 election. Since then it has prepared a policy discussion document and is busy signing up enough members to gain a place as an official 'List-Only Party' on the ballot papers for the first MMP election later this year.

The brain-child of Eva Rickard, Mana Maaori plan to capitalise on the fact that about 15% of enrolled voters at the next election could be Maaori. Many of these may well be persuaded to give their list vote to the only party whose list of candidates will be solely Maaori, thereby avoiding wasting their list vote to benefit of Paaakehaa candidates. There will also be non-Maaori keen to use their list vote to shift the power balance in the House of Parliament closer to the mythical partnership foreshadowed by Te Tiriti O Waitangi.

Mana Maaori will campaign under the slogan: 'MMP for MMP with MMP!!' which expands to: 'Mana Maaori Party for More Maaori in Parliament under Mixed Member Proportional!!'

The discussion paper of policy, on which this article is based, contained about 20 points:

**\*GENERAL:** Free Health Care, Jobs for all who want to work; Nuclear Free Policy; Free Basic Education; Affordable Higher Education; Affordable rent-to-buy housing for all; Equal rights for waahine to opportunities and pay; children's rights protected and enhanced.

**\*SPECIFIC:** Mana Maaori MP's contracted to uphold policies of party or resign; recognition of the Declaration Of Independence 1835 and The Treaty of Waitangi; work for Kootahitanga of Te Iwi Maaori; emphasis on Kura Kaupapa and Women's education; Army to become Peace Corps providing more job opportunities; parallel Maaori Justice system based on Marae Justice; no more sales of Maaori Land, Parks and Reserves reclaimed; D.O.C dissolved; no rates paid on Maaori Land;

immigration decisions become responsibility of Maaori (as 1st Nation); Toto Whenua passport system introduced; approved immigrants sign a contract respecting tikanga and kawa; Haapuu and papakainga housing schemes; greater public control (ownership?) of essential services like - airlines, railways, telecommunications and post; big reductions in bureaucracies like DSW, DOL, TPK, etc.; introduction of a transactional tax of a percentage of each financial transaction so the wealthy pay more and the poor pay only a little; in depth koorero at all levels of society prior to any move towards becoming a republic - negotiation of a new Treaty - a Constitution - or some alternative arrangement to protect the rights of Iwi Maaori.

The discussion paper describes a procedure for selecting candidates and ranking them on the list that involves a series of regional hui to select a body called the Maaori Parliament, of about 50 to 80.

After the election all elected MPs who are Maaori, regardless of the party they belong to, would be invited to be part of the Maaori Parliament, on the assumption that they would support the kaupapa. The concept of a Maaori Parliament is not new, it descends directly from Te Kootahitanga Maaori Parliaments of the 1880's and 1890's.

Some of the people in the Working Group are: Eva Rickard, Mere Grant, Baine Huggett Bill Maung, Angeline Greensill, Diane Prince and Oneroa Pihama.

To join the Mana Maaori Political party costs a nominal fee is \$1, which can be waived. Obviously a larger koha would be very helpful.

Contact the General Secretary: Mere Grant,  
Pouaka Poutaapeta 9480, Te Whanga-nui-aa-Tara.  
(04)4733485W (04)2368619H Fax: (04)4734233or  
Eva Rickard, Te Koopua R.D.,  
Raglan.Ph:(07)8258491

## Whaingaroa Marae

Whaingaroa is a remarkable setting. It is the home of New Zealand's version of Nelson Mandela and Mahatma Gandhi. She is Eva Rickard. Maori call her Whia - a term of deep respect. It is a term she thoroughly deserves as she has kept loyal to the kaupapa of tino rangatiratanga through-out her life, trying various ways to get the Crown to own up to their responsibilities. Not only has she remained loyal to the cause, she has implemented it.

Whaingaroa is the name of the area the Raglan Golf Course used to be. Before that it was confiscated land used as a Royal Air Force Base. Before that, and NOW it is the hands of the Whia and her whanau for the past generations, current generations and future generations. It is an independent state open to all who respect this fact. It has no police and its rules are mutually arrived at.

As part of the move to greater acceptance of tino rangatiratanga, and of genuine partnership between Maori and the Crown Eva Rickard is about to register a political party called Mana Maori. Mana Maori want to get more Maori Members of Parliament to bring to the public attention

tino rangatiratanga. Issues of concern to Maori will be taken back to Maori for discussion before Parliament changes any laws. Other policies also talk of free education and health, the right to own your home. A major thrust is to get the House of Representative to recognise the Maori Parliament.

Over the weekend of 10-12 May a major hui was held looking at strategies and tactics to further the aims of Mana Maori and Maori. It is hoped a detailed summary of the decisions coming from that hui will be available soon.

**STOP PRESS** Over the weekend the Government decided to buy back land the Waitangi Tribunal said rightfully belonged to the Tororoa people. But because the land was privately owned the return never eventuated, and in fact the Government changed the law so that the Waitangi Tribunal could not make recommendations on privately owned land. Nevertheless the value of farm land dropped. The Government decided to bail the farmers out - thanks to the work of MP "Hone" John Carter. But rather than buy it and return to the rightful owners through the "landbank" system, they are going to put back on the open market and sell to some other individual. Tororoa iwi are rightfully displeased. The land is theirs and should be returned to them.



# News From WUWU

THE START TO 1996 HAS BEEN BUSY WITH SEVERAL TREKS TO PARLIAMENT TO TRY AND PERSUADE THESE SUPPOSEDLY MMP CONSCIOUS BUGGERS OF THE NEEDS OF BENEFICIARIES. MICHAEL CULLEN, NOT ALWAYS ONE OF THE BEST FRIENDS OF BENEFICIARIES, DID PAY US A COMPLIMENT BY SAYING IN PARLIAMENT DURING THE DEBATE OF THE BUDGET POLICY STATEMENT, THAT OUR SUBMISSION WAS THE MOST COHERENT.

THE GOVERNMENT HAVE MADE TWO ATTEMPTS TO CHANGE THE SOCIAL SECURITY ACT, THE LATTER TIME, HIDING BEHIND THE TAX CUTS AND SOCIAL POLICY LEGISLATION, TO WHICH WE MADE SUBMISSIONS. LOCALLY, THE NEW MAYOR HAS SHOWN HIS LACK OF REGARD FOR THE PUBLIC ONCE ELECTED BY PUSHING THE SALE/MERGER OF WHAT REMAINS OF OUR ELECTRICITY COMPANY TO OVERSEAS INTERESTS AND BUILDING A MULTI-STOREY CASINO/HOTEL AND CAR-PARK COMPLEX WHICH WOULD HAVE EFFECTIVELY CUT OFF THE HARBOUR TO DAMN NEAR EVERYONE, HOWEVER AN INDEPENDENT GROUP OF COMMISSIONERS

REJECTED THE HARBOUR CASINO. SO SOME COUNCILLORS IMMEDIATELY SUGGESTED A HOTEL, BECAUSE KEEPING THE AREA AS AN OPEN SPACE FOR PEOPLE TO STROLL ABOUT IN WOULD COST TOO MUCH IN OPPORTUNITY COSTS - THAT'S JARGON FOR PROFIT THAT IS NOT MADE.

WE HAVE ALSO BEEN PART OF A PUBLIC DEBATE ON THE TYPE OF WELFARE SYSTEMS WE WANT, OPTING FOR A UNIVERSAL BASIC INCOME.

THE MOTIVATION REMAINS HIGH, ALTHOUGH NUMBERS COULD BE GREATER, BECAUSE ON ONE OF THE TRIPS TO PARLIAMENT I HEARD BUSINESS ROUNDTABLE BOSSMAN SAY TO THE POLITICIANS THEIR TARGET WAS THE WELFARE SYSTEM. ROGER, OR IS IT WAYNE KERR, HAS HAD IN SIGHT ON BEHALF OF HIS OVERSEAS BOSSES FOR YEARS, BUT NEVER PUBLICLY STATED IT. HE NOW HAS.

IT IS OUR LIVES AT STAKE, AND THEIR MONEY. WE CAN'T AFFORD TO LET THEM WIN.

GRAHAM HOWELL

## THE CLASS STRUGGLE...

These are the rantings of middle class journalists, ad-men and politicians, who deny class conflict and try to create a false idea of equality.

With the rise of the 'Consumer Society' and the promotion of easily available credit, people are told to buy things they don't really need like flasher cars, entertainment systems. Working class people can't win in the capitalist system.

Consuming more/faster/bigger/ brighter things doesn't constitute a higher standard of living, or even more social power. Ever heard the phrase "keeping up with the Jones's"? Getting the lower classes to buy into their consumerism guff is how the capitalists make all their cash, and keep you trapped in the endless cycle of wage slavery and debt. At the end of the day these extra goods all rely on your ability to work. The day you lose your job and can't keep up the payments, it all goes out the window along with the easy credit that made it available. What counts is not token improvements in our life-styles but the gross inequality in the overall distribution of wealth and power.

With the running down of the traditional heavy industries, the old image of the working class has dramatically changed - massively so during the

1980's. New Zealand has more white collar workers for a growing service industry, with lower pay and worse conditions, part time employment have become the norm. We are told by the government propaganda machine that there are more people with jobs, (shit jobs!) and that we can all celebrate the trickle down effect of their barbaric economic reforms. This is nonsense. Real people know the reality of everyday life, we are smart enough not to swallow the crap fed to us by the middle class politicians, media people and journalists. They think if you don't wear a cloth cap and overalls and get your



hands dirty at work every day then you aren't working class. That's how thick they really are! It's about time we openly challenge the gross inequality which is built into our social and economic system. We should reject their divide and conquer policies and work together to overthrow the capitalist system. The end of class society can only come about through working class revolution.



# WHEN WILL THE VOLUNTARY SECTOR CRY ENOUGH?

The perceived goal of the present model of government being implemented in New Zealand is that the State divest itself of responsibility for the provision of services and any active role in society. The Government is systematically selling off publicly owned assets and withdrawing from publicly-owned services and steadily reducing its role to that of setting policy.

Profitable activities and operations are being sold, with non-profitable services being progressively under-funded with the consequent gaps being left to people in the community and/or the voluntary sector to fill.

Government has introduced a management and contractual relationship with voluntary organisations which is based on a limited number of very specific 'outcomes' which can be very easily monitored and changed. In what is probably intended as a transition phase, these contracts are generally under-funded, with funding in some areas only a third of the real cost of the service contracted for. In some areas, the expectations on the voluntary organisation are far greater than those on the equivalent or related government service.

These changes, which include the demise of the concept of collective responsibility for matters of common good or community benefit, have major implications for everyone in Aotearoa.

One effect is that those most in need of assistance are being forced to either go without, fund it themselves or rely on the goodwill of others, as part of the personal responsibility and charity model being promoted.

This is exacerbating the gap between the haves and have nots. The implementation of these changes is being colluded to by the people who are prepared to undertake on a voluntary basis, work that was previously part of a funded public service. Similarly with voluntary organisations that go from crisis to crisis to try and cope with the increasing demand without

adequate funding. In some cases the workers are prepared to do it for simply the joy of knowing they are helping others, in other cases, they know that if they stop, individuals and families will really suffer. While these are both basic reasons for involvement in the voluntary sector, this movement of volunteers to replace publicly funded workers and the off loading of previously public responsibilities on voluntary groups is likely to have far reaching consequences on the way people in our society relate to each other.

Some writers have suggested that the voluntary sector will be the 'new world of work,' providing the jobs that the private sector does not. Without adequate funding and payment for work done, this is a nonsense unless something like a universal basic income is introduced.

In some respects the relationship between the public and voluntary sectors used to resemble a partnership. Now it is increasingly developing traits of an abusive relationship with the Government repeatedly dumping on the voluntary sector. This situation will continue until the community and the voluntary sector organisations cry halt!

The issues surrounding and the consequences of the changed expectations of the voluntary sector, its role in society and the relationship between it and other sections of society are important and merit considerable public debate.

If you are interested in searching these issues and contributing to the debate, please contact Ian Ritchie, C/- Private Bag 11 042, PALMERSTON NORTH, Ph (06)350 6316, Fax(06) 350 6319

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Dear Declaration Collective

The article in your last issue about Job Action was a good description of the course run by John Kohe and his JK Seminars company. John Kohe is an arrogant Fu\*khead and the sooner his course is closed down the better. I was sent on a job action course in March and was stunned by the amount of utter crap

that came out of his mouth.

The first day John Kohe told the whole course a long and tedious story about the first time he visited a brothel in Sydney. This was part of his life story which was designed to show us that he was an absolute loser on the dole like us but now he was a rich successful businessman who did corporate motivation training. The only problem was that us long term unemployed people don't want corporate motivation training, we actually want decent jobs and decent living standards.

Overall I found the course to be boring and insulting. Most of the exercises they made us do were primary school level and between exercises we were lectured on ethics. He told us that hitch-hiking was theft and that many unemployed people had low ethical standards. What he meant by this was that we often did favours for each other or worked for cheap instead of charging each other \$20 an hour. He told us that doing people favours or giving discounts was unethical and immoral.

A few more examples from the course. On the first day the staff noticed that one of the course victims was a man with a Maori name so they laughed at their own inability to pronounce the name and then wrote it on the board and made him teach the class how to say it properly. Sexist comments including "All us men have to do to get an erection is think about women, right boys!" and a whole lot more which offended all the women on the course. When Kohe was challenged about this he dismissed criticism saying his sexist language was not an issue.

The first two days I was really angry but by Wednesday I started to get really depressed and gave up answering back as I was not getting anywhere. On Thursday morning I walked out and suddenly felt much better. Since then I have not been hassled by NZES at all. When people are sent on Job Action they are told that if they fail to attend they will be made to do it all over again but in practice if you cause trouble and then walk out they will not want you back as you will be even more disruptive the second time around. So you are sent on Job Action and its all too much for you, just walk out. You will feel a lot better.

Mark

**DECLARATION WAS ASTOUNDED BY THE OVERWHELMING SUPPORT FOR THE JOB ACTION ARTICLE AND HOW ANGRY PEOPLE ARE ABOUT THEIR EXPERIENCES WITH JOB ACTION.**



# Te Roopu Rawakore O Aotearoa

**TE ROOPU RAWAKORE O AOTEAROA, THE UNEMPLOYED & BENEFICIARIES MOVEMENT OF NEW ZEALAND IS STILL IN OPERATION. SINCE IT'S INCEPTION IN 1983 IT HAS HAD A VARIED AND COLOURFUL HISTORY.**

In the past 4 years there has been a structural change whereby it is hoped to be more centre driven with the role of the National Collective made up of regional representatives from all over Aotearoa.

We network nationally with community centres, individuals and community groups working to help the unemployed, beneficiaries and low income people of Aotearoa.

These Centres offer some or all of the services as follows:

- ✧ Support and Advocacy advice - Income Support Service, the Employment Service, Accident Compensation, Inland Revenue etc.  
(Advocacy is where you are helped to get what you are entitled to)
- ✧ Information about the causes of Unemployment.
- ✧ Information about how to get extra Benefit entitlements, eg, Special Benefit, Special Needs Grants, Disability allowance.
- ✧ Budget Advice
- ✧ Debt survival
- ✧ Crisis Counselling - Networking to specialist counselling services.
- ✧ Employer Problems - CTU Sweat-lines - help with Employment Tribunal, unfair dismissal, sexual harassment etc.
- ✧ Redundancy counselling
- ✧ Education Talks to TOPS, Polytechs, Highschools, Community groups and the public
- ✧ Skills Sharing Networks

- ✧ Civil Rights Information
- ✧ Practical help, responding to needs of clients as seen by the clients.

Most centres operate on consensus, are staffed by volunteers and recognise the importance, knowledge and personal experience of every individual involved. Clients often become volunteers, gain confidence, learn new skills, undertake training programmes, and sometimes end up in paid employment.

Centres work to empower people seeking assistance by helping them to find their own solutions.

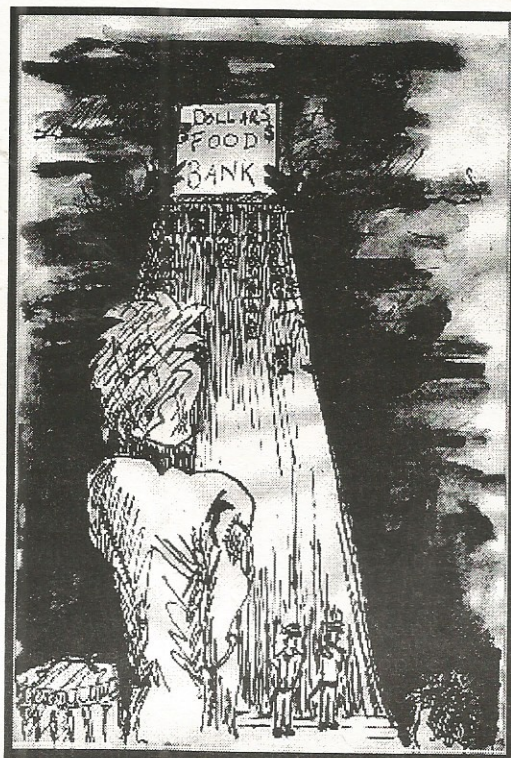
The organisation is set up in a non-hierarchical manner in order to promote as much participation as possible.

We pick up on issues affecting Low Income and Beneficiaries through the media, although the mainstream media are not always receptive to our ideas. We look for, and work with alternatives, such as Access Radio Programmes, other print media and in the long term, creating our own print media. This magazine is part of this cunning plan.

As a consequence of being one of the few organisations that openly and publicly criticize the Government we have major difficulty getting funding from traditional sources. We operate the National Information and Resource Centre on a shoe-string budget. The main function of the resource centre is to keep everyone in touch by sending out Mail-outs to all the groups, and to co-ordinate any National activities. With the establishment of the National Magazine, mail-outs have become a thing of the past.

The National Movement is also working hard to connect all centres electronically using the Internet.

Unfortunately, with growing numbers of beneficiaries, especially the unemployed, the workload of many Centres and the number of centres working is constantly on the increase. But, conversely, the support from Government is on the decrease.





# Te Roopu Rawakore o Aotearoa

## - COMBINED BENEFICIARIES UNION

FAX (09) 376-4469

CENTRAL (09) 376-4760

HENDERSON (09) 836-9180

MANAKAU CITY (09) 267-9585

## - POVERTY ACTION COALITION'S

NORTH SHORE (09) 443-0369

WESTERN SPRINGS (09) 849-6829

## - SANDRINGHAM / ROSKILL DAYTIME CENTRE

(09) 846-4276

## - COMMUNITY ACTION NETWORK

BEACHAVEN, (09) 483-9770

## - MERCY HAVEN TRUST

MANGERE, (09) 275-9687

## - SOCIAL NEEDS ACTION GROUP

(09) 270-3816

## - TE WHARE AWHINA O TE IWI,

MAUNGAMUKU BRIDGE, NORTHLAND (09) 401-8991

## - WHANGAREI UNEMPLOYED & BENEFICIARIES SUPPORT TRUST,

(09) 4381 507

## - TE RUNUNGA O WHAINGAROA

KAEO, (09) 405-0340

## - HUNTLY UNEMPLOYED AND BENEFICIARIES UNION

(07) 828-8097

## - WAIHI UNEMPLOYED GROUP

(07) 863-6866

## - TE ROOPU A IWI O TE PUKE

(07) 573-6165

## - TE AWAMUTU WOMENS CENTRE

(07) 871-8152

## TARANAKI YOUNG PEOPLES TRUST

(06) 758-7182

## MANAWATU PEOPLE'S CENTRE

(06) 357-3737

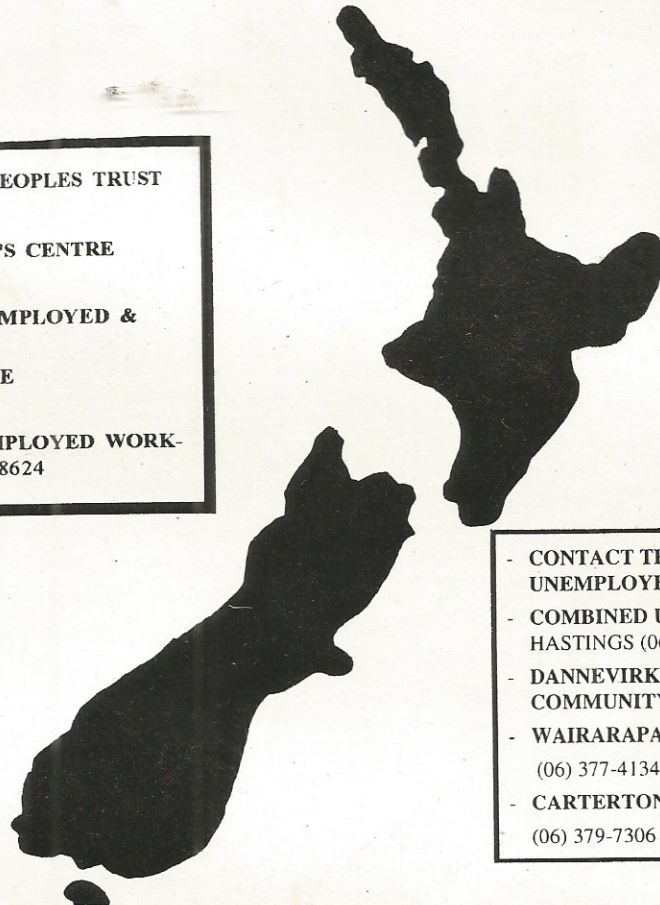
## HOROWHENUA UNEMPLOYED & BENEFICIARIES

## COMMUNITY CENTRE

(06) 368-0282

## WELLINGTON UNEMPLOYED WORKERS UNION

(04) 384-8624



## - CONTACT TRUST FOR THE UNEMPLOYED, NAPIER

(06) 843-2513

## - COMBINED UNION OF BENEFICIARIES. HASTINGS

(06) 878-2795

## - DANNEVIRKE & DISTRICTS

COMMUNITY CENTRE (06) 374-6994

## - WAIRARAPA COMMUNITY CENTRE

(06) 377-4134

## - CARTERTON COMMUNITY CENTRE

(06) 379-7306

## - MARLBOROUGH PEOPLE'S CENTRE, BLENHEIM

(03) 578-6879

## - BENEFICIARIES & UNWAGED TRUST, NELSON

(03) 548-8171

## - HUMAN RIGHTS PROJECT OTAUTAHU / CHCH

(03) 374-9171

## - BENEFICIARIES ADVISORY SERVICE CHRISTCHURCH

(03) 379-8787

## - BULLER FOUNDATION & CHARITABLE TRUST WESTPORT

(03) 789-8099

## - THE ADVISORY & SUPPORT CENTRE OTAGO, ASCO DUNEDIN

(03) 4790888

## - SOUTHLAND BENEFICIARIES & COMMUNITY CENTRE INVERCARGILL

(03) 218-6526

**The Unemployed & Beneficiaries Movement of New Zealand**